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Concerned Chinese plea

Six Co. gets the word --lets work together

by Ken Wong

"There's no sense in knocking each other's brains out. We're not fighting the Chinese Six Companies," attorney Norman Lew, a spokesman for the Concerned Chinese for Action and Change, said at a press conference at the Coffee Orientale last week.

"Instead of criticizing and cutting each other, we should work together. And we're willing," Lew emphasized.

He said his group recognized the role that the Six Co. had played in the early history of Chinatown.

TIME CHANGES

"What they have accomplished is admirable," he said, "but time has changed. Just because they have made it up the ladder does not mean that everyone else can do it. These new immigrants need help."

The Six Co. has issued a statement saying that "there is no unrest in Chinatown".

The 6-page statement further stated that the responsibility of helping the thousands of immigrants coming from Hong Kong lies "with the relatives and sponsors". And if the worse should come, then they, as taxpayers, should seek help from the government.

The Six Co. "has no responsibility to meet everyone's demand".

UNDESIRABLES

The Concerned Chinese for Action and Change disagreed that the 17th August demonstration was instigated by "Caucasian beatnik agitators" and "undesirable Chinese".

As to the statement that "Most of them were not from Chinatown and there were no Hwa Ching boys", CCAC would like to make the record clear. No Hwa Ching boys were in the demonstration because they were asked specifically not to participate so that they would not be blamed or involved.

THEY CARE

As for the marchers not being from Chinatown, they came because they care about Chinatown and her people.

"These are responsible, young professionals who are concerned with Chinatown problems and are willing to give their time and effort to help. They joined hands with activist students. They are all Chinese, and they are not undesirable'," Lew added.

Also at the press conference were Mason Wong, president of the Intercollegiate Chinese for Social Action, and L. Ling-chi Wang, director of the Summer Youth Program.

Both issued statements calling for unity in the Chinese community.

Wang declared:

"This is no time for factionalism. The task before us is much too big. We need everybody's support. We call on the Chinese Six Companies to assume its historical leadership by joining forces with all concerned Chinese citizens who are trying to work for changes and improvements. We also call upon all responsible citizens to come to our help."

35-33-68

MISS SOCIAL SECURITY of Chinatown, Margery Hom, is 35-33-68? No, that's the date of the 33rd anniversary of the Social Security Act. (Kem Lee photo)

Weightlifter Chan eyes Olympics spot

VANCOUVER, B.C. — Chon Hon Chan, a 33-year-old, 123-pound bachelor, may be the first Chinese Canadian to carry the Maple Leaf in the Olympic Games.

Weight lifter Chan stands an excellent chance of hoisting the 695 pounds required to qualify for the Olympics in Mexico this year. Earlier he made the 690 mark with no sweat and should have no difficulty qualifying.

An expatriate of Hong Kong, Chan came here 12 years ago and took up weightlifting in 1960.

Following a year of intense training, he made an impressionable showing by lifting 180 press, 180 snatch and 220 clean jerk in his first try at the game back in 1961.

The following year he trained at the Palestre Nationale under the tutelage of Lionel St. Jean, father and coach of Pierre St. Jean, one of Canada's top weightlifters.

Chamber gives $500 to youths

While the Chinese Six Companies shut its door, the Chinese Chamber of Commerce generously answered the appeal of the Citizens for Youth in Chinatown Committee with a $500 check.

In response to a letter written by Gordon Lau, vice president of the youth committee, the chamber at its last week meeting voted to give that amount to the group.

The youth committee was previously turned down by the Chinese Six Co. when it sought endorsement and support for its fund drive.

The reason, presumably, was because that the youths would include members of the Hwa Ching, the homeless and jobless immigrant teenagers.

"If the Chinese Six Companies will not do anything," Chamber member J. K. Choy said, "it is up to us to do something."

Choy also announced that the chamber will ask the mayor and Board of Supervisors for the public hearing to air Chinatown needs and problems.

COO issues fair housing statement

LOS ANGELES — Monterey Park, a housing tract, has been labeled a "Yellow Ghetto" because of the predominance of Oriental residents. Recently, a wave of anonymous phone calls warned dwellers of a bomb threat.

The Council of Oriental Organizations, a group of Japanese, Koreans, Filipino and Chinese descent citizens, has issued a statement:

"COO goes on record supporting the principle of open housing for all people of different races, religions and national origins and rejects any discrimination in the sale of housing and call on the members of the Oriental Community to support the efforts of all minority groups to obtain homes whichever they chose to live."

"COO supports the formation of the City Human Relations Commission to study this matter."

Historic Chinese Camp school resumes classes

CHINESE CAMP (Stockton County) — The historic Chinese Camp school house, built in 1874, resumed classes last week with 40 elementary students.

Clyde Shaw is principal-teacher. Assisting him is Mrs. Ruth Eproson.

Sacramento bartender files contract suit

SACRAMENTO—Cecil F. Kwok, a local bartender, has filed a $400,000 suit aganst his most recent employer, Holland Fong and Cathay House, Inc., for alleged fraud and breach of contract.

Kwok, who says he gained "notoriety" during his 18 years behind the bar at Frank Fat's restaurant, filed the suit in Superior Court through his attorney, Daniel B. Lorenz.

Kwok claims that Fong took advantage of his reputation and services in exchange for a $650 per month base salary, a percentage of the gross at the corporation's Holly and Cecil's bar and restaurant, 1117 8th St., and one-third of the total shares of Cathay House, Inc.

He said in the suit that they entered into the oral agreement in the spring of 1965 after the health department threatened to close the "dilapidated" Cathay House, predecessor of Holly and Cecil's.

When the remodeled Holly and Cecil's opened June 14, 1966, says the complaint, Kwok "terminated his employment at another establishment and went to work for the restaurant as bar manager." Kwok claims he worked 13 hours a day, six days a week in building the business' reputation, and Fong used his name in advertisements. He terminated his position with the restaurant Sept. 5.

However, Kwok says, Fong reneged on all terms of the oral agreement and, in fact, cut his salary to $500 per month. He is asking $150,000 general damages and $250,000 in punitive damages.

Free films on Hong Kong, Taiwan

A series of color movies of Hong Kong and Taiwan will be shown by Pan American Airways in Chinatown.

The first will be screened at the Four Seas Restaurant on September 24th at 7:30 p.m.

Free tickets are available at 222 Stockton St. or any of Chinatown's travel agencies.

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EDITORIAL

Let us work together

We do not believe in kicking anyone when they are down. But the Chinese Six Companies, every time it opens its mouth puts its foot into it.

We referred to last week's statement it made to the press on responsibility of helping immigrants. The Six Co. absolved itself of any commitment, declaring that it is the responsibility of relatives and sponsors to look after the welfare of the new arrivals. And should they need help, go ask Uncle Sam, but don't "darken our door."

What kind of talk is this coming from the voice that allegedly speaks for all the Chinese in America?

It grieved us to the point of anger and shame that our "respected elders" displayed such a lack of social conscience.

There is no social unrest in Chinatown, the statement added. The demonstration was led by "Caucasian beatnik agitators."

Supervisor Jack Morrison who led the march would have sued had he not a sense of humor.

Last year the Six Co. issued a white paper following an Examiner's expose on the "sweat shop" conditions in Chinatown. For defense it cited the $9 million worth of remodeling done by the family associations in the past three years. It called attention to the $126 million in deposits, an average of $2050 for each man, woman and child in Chinatown.

But enough of this foot-in-mouthlitis.

We come to relay the message of the younger generation to the Six Co. Let us work together. For the good of the community, for the newcomers who know not where to turn, the old who seek haven, the young who cry for sunlight.

Who will help them if we do not?

Now that the young people have offered the Six Co. their hand we hope they will accept it. Forget face, the false sense of pride, and work together in union and in harmony.

Chinese Pacific Weekly

In 1946 The Chinese Pacific Weekly came into being. Now twenty-two years later, it has expanded and moved to new quarters on Stockton Street.

We congratulate Publisher-Editor Gilbert Woo who has the courage and fortitude to uphold the high ideals of journalism in Chinatown the past two decades.

Mr. Woo's liberal policy has not been endearing to the more conservative element of the community. Some even go as far as to call the Chinese Pacific Weekly a left-wing publication.

In the beginning it was a great struggle for the paper to survive. But it grew steadily, gained support and prospered.

We wish the weekly, a Woo family enterprise, continued success.

Letters to the Editor

A matter of restoration

Dear Sir:

Your journalistic efforts to bring the persistent human problems of the San Francisco Chinese community to the attention of the community leadership, the Six Companies, is deserving of commendation. It is, indeed, just when such leaders fall into lethargy and insouciance that their right to leadership passes inevitably into other hands.

There is in the Chinese past a long tradition of enlightened, people-oriented leadership going back all the way to such venerables as Confucius and Mencius. Any effort to insist on the primacy of the human residents of the community is thus not revolutionary, but rather a matter of *restoration*. Chinese community leaders need not fear the concerns and demands of their youth as boat-rockers or destructive, but as offering to them, the leaders, some perspective on the real business of leadership. The tremendous upheavals in the Chinese homeland itself since the turn of the century provide a clear example of the failure of sensitive and enlightened leadership.

Chinatown, with its leadership in the fore, could, rather than lagging behind the concerned and progressive elements of City Hall, serve as a very example of enlightened community government to City Hall. All that is needed, really, is a kind of return to the humanistic, and not exclusively commercial, focus of the best of Chinese leadership of the past. Can even the most conservative take issue with this?

Sincerely,
George W. Kent
Newport Beach, Calif.

Five hours wasted

Dear Sir:

On September 5, 1968, my wife and I wasted almost five hours at something which may be laughingly described as a Chinatown - North Beach E.O.C. Area Board Meeting. However, I was not amused; but greatly saddened by the spectacle which we witnessed. The meeting commenced shortly after 7:30 p.m. and concluded at approximately 12:20 a.m. I can honestly say that nothing of consequence was concluded during this almost five hour period.

It is my understanding that the Chinatown-North Beach E.O.C. is in business for the purpose of helping the poor and underprivileged people who reside in the Chinatown-North Beach area. This agency, funded by the government, has a grave responsibility as well as a great potential to help the poor and underprivileged who reside within our area.

It is my contention that some of the members of the Board and of the staff are not aware of the needs of the poor who reside in our ghetto and of the role that the local E.O.C. office is supposed to play in the alleviation of the problems which beset our people. Perhaps it is not so much that these people do not want to help the poor and underprivileged, but rather that they are not cognizant of the problems of the poor and of the real need to establish meaningful programs to help our people.

What can you do if you feel that this agency is not doing the proper job for our people? First, you can attend their next local board meeting, find out for yourself what is or is not being done for the poor, and articulate your dissatisfaction with the inaction of your local E.O.C. office. The board convenes on the first Thursday of each month at 7:30 p.m. at 1074 Stockton Street. Secondly, if you have a particular grievance or are generally dissatisfied with the performance of the local E.O.C. office, voice your dissatisfaction in a letter addressed to the board members with carbon copies to the appropriate authorities.

Very truly yours,
Gordon J. Lau

Adieu

RETIRING English Language Center director Mrs. Mary Munford (right) bids adieu to Father Charles Donovan and Jack Sing Wong at her farewell party. (Kem Lee photo)

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Cabaret . . . **By Manchester Fu**

Stunning and satisfying, "Cabaret" moves with a sensual Brecht-Weillish beat. The Harold Prince produced and directed musical at the Curran ran away with the "Best Musical of Broadway 1966-1967 Season" awards. So maybe it wasn't a vintage year, but Cabaret offers an off-beat, new look at the theater.

There are no curtains. The stage is dark. Two "strip lights" are arranged in receding perspective lines stretching into infinity. A mazda bulb sign spells out "Cabaret" in five-foot letters. It blinks and goes off. A faggish, rouged and lipsticked M.C. walks out in minching steps to welcome you to the Kit Kat Klub, a rathskeller in Berlin filled with pimps, whores and the marks.

This is the Berlin of 1929 on the eve of the Third Reich, the setting provided by the John Van Druten play adapted from Christopher Isherwood's "Berlin Stories" on which the musical is based.

★ ★ ★

This is a tough and cynical story. No sentimental slush to mar the facts how some human beings behave under stress. Consider Fraulein Schneider, the aging spinster who runs the rooming house and who eats her dinners all alone all these years and Herr Schultz, the shopkeeper, who woos her with a pineapple. They split after the engagement party. He is a Jew.

Consider Sally Bowles, the amoral night club singer who never has a pad of her own and who never stays with a man more than two weeks, shacking up with Cliff Bradshaw, the American writer, who fails to convince her to change. He takes the train out of Berlin and she runs back to the club and the Kit Kat Kittens, the female quartet with trombone, drums, sax and piano beating out some wild Weillish tunes.

And the M.C. the rouge removed, wearing only his white chalk face and the black, hollowed eyes and a death grin withdraws back to the dark of the womb. The party is kaput. The footlight "blinders" come on. The show is over.

★ ★ ★

Some may object to the low humor as the musical revolves around the Kit Kat Klub, a garish bistro where the gals sashay around in kimonos with garter-belts showing.

The costumes and dancing are authentic. The hoofing comes straight from a George White Scandal with each chorine raising a leg in synchronized motion down the line, placing a hand on hip, turning the face till everyone stands in "right dress" formation.

And when was the last time you heard a quartet singing in four-part harmony in a musical? You would have to go back to Frank Loesser's "Most Happy Feller." Here we have four singing waiters harmonizing "Tomorrow Belongs to Me."

The floor show at the KKK is an eye-popper like the Folies Bergere with show girls in elaborate costumes depicting different nations. One tall, leggy de-icer slinks across the stage with an Eiffel Tower on her head. And Brunhild and her winged helmet flies up, up and away.

In the "Monkey Song" number the M.C. dances with a female gorilla. In the "Money Song" he plucks a coin off a Japanese model's bra, saying, "I got one yen." Then another, "I got two yens." He leers at the audience, "Do you have a yen?"

Cabaret is decadent. But that was Berlin in 1929.

★ ★ ★

The cast is competent. Signe Hasso, Leo Fuchs and Melissa Hart head the bill as the fraulein, the shopkeeper and Sally.

Robert Salvio plays the master of ceremonies with just the right touch of perversity. And as he says, "the girls are beautiful. The band is beautiful," you can hear the warmach rumbling. . . .

What keeps Cabaret moving are the backstage craftsmen who put it together. Joe Masteroff wrote the book, John Kander and Fred Ebb the score, Ronald Field and David Baker the choreography, Jean Rosenthal, lighting. And shoes by LeRay Boot Shop. What, no Capezio?

90-year-old unlocks plating plastic secret

TOKYO — A 90-year-old Chinese chemist unlocked the secret of plating plastics with copper and nickel in six weeks.

Plastics plating is such a well protected technological secret that the process is not patented.

Hsieh Yung-hua from Pingtung in South Taiwan came to Tokyo six weeks ago to visit his younger brother and was introduced to Dr. AsaharaTeize of Tokyo University.

Through Dr. Reize, Hsieh was admitted to the Metal Plating Technological Institute to do tests under Abe Toyokichi, institute head.

Hsieh, who teaches at Chenghsin Industrial College, conducted his studies mainly on theories from books and reference data given to him by his brother, a Tokyo pharmacist.

The 90-year-old is the only chemist in Taiwan that knows the secret of plating plastics.

Toast

MEMBERS OF THE Chinese Chamber of Commerce toast new Chinese Consul General Chou Tung-hua at Imperial Palace party. (Kem Lee photo)

GORDON LEW'S CHINESE CLASS NOTICE

ADULT CLASS to start Thursday, Sept. 19 at Shanghai Low Restaurant, 532 Grant Ave., S.F. (6 to 8 p.m.)

SATURDAY MORNING CLASS for Juniors and teens to start Sept. 21 at Golden Gate Church, 829 - 25th Ave. (10 a.m. to 12 noon) - 751-2242.

SATURDAY AFTERNOON CLASS for juniors and teens to start Sept. 21 at Chinatown YWCA, 965 Clay St. (2-4 p.m.) - 982-3922.

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CHINESE WORD-A-DAY

BY GORDON LEW

First

Mandarin **YWAN** Cantonese **YUEN**

The word "first" also means the chief, the eldest, the principal, and the head. The bottom two lines are a variation of the word "person"; so we may say that the Chinese draw legs to represent heads. (What do the legs have to do with a head? Can't you see? Someone with fast legs is running ahead!)

What the two horizontal lines are doing there is anybody's guess. It may very well be a Chinese joke: two instead of one line to form the word "first."

New Year's Day is "first dawn." "First moon" is the first month of the year. "First year" was the year when a new emperor ascended to the throne. "First sounds" are the vowels. The Mongol dynasty, established by Kublai Khan, is called the Yuan Dynasty. "First treasures" were large ingots of silver weighing about 50 ounces, originally made under the Yuan Dynasty.

Even today the Chinese who believe in ancestor worship would use tinfoil-covered paper to make mock ingots for burning. These tinfoil ingots are also called "Yuan treasures." When they are burned, it is believed that they are being sent to the ancestors. (If I were the ancestors, I would definitely be insulted by people who sent me counterfeit!)

The Mongols of the Yuan Dynasty brought new, strange, but exciting songs and musical instruments into China. The conventional musicians opposed them because these new sounds could not fit into the old musical forms. Later on they were either forced to change or became attracted to this new type of music. What resulted were the famous Yuan songs, drama, and operas.

I am not trying to confuse the issue, but this word "first" also means dollar — yen.

Hey! Are you still with me? What are you dreaming about? A yen for your thoughts!

Oil tycoon to wed 18-year-old

HONOLULU — Oakland-born bachelor Wendell Phillips — the scientific boy wonder whose African quest for the origin of man led to an oil empire worth millions — announced here last week he finally will marry.

The 46-year-old tycoon's bride-to-be is Shirley S. G. Au, 18-year-old daughter of a shipyard worker.

Phillips is economic adviser to the Sultan of Oman, an oil-rich state in the Arabian Peninsula. He is reputed to be worth more than $120 million.

Stockton cafe in Chinatown OK'd

STOCKTON—Completion of the south half of the new Chinatown block in the West End redevelopment project was virtually assured as the City Planning Commission granted a use permit for a new restaurant-cocktail lounge at Hunter and Washington Streets.

The use permit issued to Henry and Chick Yip is the fifth for a restaurant-cocktail lounge in the Chinatown block bounded by Market, Washington, Hunter and El Dorado Streets.

The Yips' new restaurant will replace their Gan Chy restaurant at 215 S. El Dorado, which will be wiped out by construction of the West Side Freeway.

Pledge

NICHOLAS P. DAPHNE, president of Cathay Mortuary, presents his pledge of $1,000 per year to East-West Foundation. Accepting is trustee George W. Lem. (Edward C. Lee photo)

UC Extension scholarships

A limited number of scholarships are being offered by the University of California Extension Division in San Francisco.

Classes in liberal arts, science, education and business administration are being offered.

Applicants may write the extension at 55 Laguna Street or phone 861-6833. The deadline is September 23rd.

Fong at Demo reception in Monterey

MONTEREY — Assemblywoman March K. Fong (D-Oakland) was guest of honor at a Democratic reception at the San Carlos Hotel Don Room.

Mrs. Fong reported on the Democratic National Convention which she attended as a member of the California delegation.

Mrs. Fong was elected to the Assembly in 1966 and serves as Vice Chairman of the Assembly Revenue and Taxation Committee and is a member of both the Education and Public Health Committees of the Assembly. Her district includes Oakland, Castro Valley, Ashland and San Leandro.

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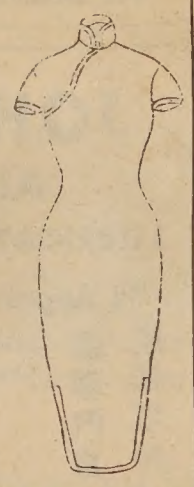

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YELLOW PERIL!

Part I

Almost two hundred years ago a French immigrant to this country described Americans as "the Western pilgrims, who are carrying along with them that great mass of arts, sciences, vigour, and industry, which began long since in the East; they will finish the great circle." The great circle he described was completed in the mid-19th century on the Pacific Coast, with the arrival of Chinese immigrants and later the Japanese. East and West had come together, face to face, but for nearly a century it appeared that Kipling was right; that the twain could never really meet.

Oriental immigrants were first welcomed with open arms, then were viciously rejected. Although this latter attitude eventually became a national expression, it had its origin and impetus on the West Coast. Most Pacific Northwesterners are at least vaguely aware of the American oriental's contributions to this region; they are perhaps less aware of the hostility, discrimination and apathy the oriental had to overcome to make them. It is an object lesson in the ultimate absurdity of racism, bigotry and ignorance that should have been learned much earlier but wasn't—a lesson that began with the American Indian, was repeated with the Chinese and Japanese, and continues today with the Negro.

In 1850 there were probably not more than one or two hundred Chinese in the United States, but with the gold rush in California, the vacuum created by the white workers leaving their jobs for the gold fields drew the Chinese coolie across the Pacific like a magnet. Or perhaps propelled is a better word, for many of the coolies were involuntarily conscripted by labor contractors. In any case, the Chinese poured into San Francisco by the thousands — nearly 35,000 by 1860 — and spread out across the West Coast.

Most of them were not immigrants, not even the Chinese who had come voluntarily. Not at first. They were sojourners. They came because America was rich and China—their China—was poor. Their goal was to return to China with enough money to buy land and live comfortably. Many did. But many more did not because they could not face the disgrace of returning to their families penniless.

In 1880 there were more than 105,000 Chinese in the U. S., nearly all of them males and nearly all of them on the West Coast. They worked in labor gangs on the railroads, and sifted the tailings of already worked-over mines for the last ounces of gold. They represented a vast reservoir of cheap labor at a time when America's frontier was still expanding and cheap labor was needed. They were a major factor in the building of the fast growing West Coast cities.

But in spite of their obvious contribution to a growing nation, they were never really accepted as part of it. They were, after all, only coolies—a word that to the Chinese meant rented labor, but to many white men meant some form of sub-human species. They were different. They worked hard, ate little, dressed and spoke peculiarly, and kept to themselves. Almost from the day the first Chinese stepped off the ship in San Francisco the cry of "yellow peril" was heard; so while the Chinese were helping to build the West, the West was building a wall of exclusion around the Chinese.

The list of local, state and federal laws passed to harrass the Chinese during the 1860's and 1870's is practically endless. In 1864 the Washington Territorial Legislature placed a head tax of $24 a year on each Chinese. Up and down the coast the Chinese were denied the right to own land; their testimony in courts of law was declared null and void, and they were excluded from all but very special areas of the major cities. In 1878, the Supreme Court abruptly decided that the Chinese were not "free white persons" and naturalization was denied them. All of these laws culminated in the Chinese Exclusion Act passed by Congress in 1882. This statute, which was the first restriction imposed by Congress on immigration, remained the official American stance toward the Chinese until the middle of World War II.

The Chinese who were already in the United States continued to work, and although they were not really accepted in the communities and camps where they lived, they were at least tolerated. But then the bubble burst. The railroads were completed, the mines petered out, and jobs became scarce. To the jobless white workers the Chinese were no longer just racial oddities—they were deadly foes. They represented direct competition for the few remaining jobs, and this, coupled with the racism propounded by the anti-Chinese propagandists for years, meant trouble.

In September, 1885, in Rock Springs, Wyoming a riot occurred in which 28 Chinese were murdered. The same year, on September 7, a group of white men and two Indians attacked a camp of Chinese at a hop yard east of Seattle killing three and wounding three. On September 19, the Chinese were driven out of the coal mining community of Black Diamond, Washington. And on November 3, a group of Tacoma citizens loaded their Chinese on wagons, hauled them out to a train heading in the general direction of Portland, and then returned to burn down the Chinese Quarter.

THE ONLY ONE BARRED OUT.
ENLIGHTENED AMERICAN STATESMAN.—"We must draw the line *somewhere*, you know."

Seattle's anti-Chinese movement simmered a little longer but the result was not much different. The real question in Seattle was not whether the Chinese should go but whether they should be forced to leave by legal or illegal methods. And so a kind of brutal charade was played out in which the anti-Chinese "good" guys were pitted against the anti-Chinese "bad" guys. By the end of February, 1886, both sides had won and the Chinese were gone—but only after martial law had been declared and the President of the United States had been asked to send troops. The only heroes of the episode, other than the Chinese, were Judge Thomas Burke, who made a politically courageous speech in defense of the Chinese, and the Seattle Methodist Episcopal Ministers' Association which passed a resolution in November, 1885, denouncing the anti-Chinese movement as cruel, brutal, un-American and un-Christian.

In Portland, an anti-coolie association was formed and on January 27, 1886, a mass meeting was held to encourage business and labor to join together to drive the Chinese from the city. Shortly after, notices were posted throughout the city giving the date of March 24, 1886, as the deadline for all Chinese to be out of the city. These notices were to have their historical counterparts some 55 years later but toward the Japanese instead.

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DIVERSIONS

Friday, Sept. 20

Opening session for Mexican Cooking, Chinese Abacus, at Clay St. YWCA.

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First Aid classes set

Two new free Standard First Aid courses are being offered by the local Red Cross chapter at 1625 Van Ness Avenue.

An evening class will begin on September 19 and be held on Tuesdays and Thursdays, 7:30 to 9:30 p.m., through October 3.

A day class starts on September 23 and will continue through October 7, on Mondays and Wednesdays from 9:30 to 11:30 a.m.

For information call Red Cross at 776-1500.

TOP ROCK

Another fan letter (or, "I knew we had weird readers, but this is RIDICULOUS. . . ."):

"I'm glad to see that you are taking a breather from your dull and corny 'Album Trips' and are instead printing letters. Noting your 'quiz' letter, I wonder if you can answer this off the top of your head: What are all the Beatle singles, which made it to No. 1 in the U. S., and which are included in albums? One point if you can give just one side of the disc, three if you name both sides.

Also, I've considered marrying you if you make at least $15,000 a year (legally) and have a fairly decent sports car. I'm making this proposal on the presumption that you aren't an absolute dog. As for me, I'll probably make it to the centerfold in Playboy, but if East/West has one in the future I'll consider modeling. If you can't meet all of the requirements, forget it.

Love, Judy Eng"

★ ★ ★

First, I couldn't possibly answer your quiz the way you structured it without drawing a chart complete with asterisks and footnotes. But since I love you, here's my off-the-top-of-the-head list (and this is strictly guessing, since I never buy 45 rpm's):

Hey Jude/Revolution; All You Need Is Love/Baby You're a Rich Man; Hello Goodbye/I Am a Walrus; Penny Lane/Strawberry Fields Forever; Lady Madonna; A Day in the Life Of; Eleanor Rigby/Yellow Submarine; Yesterday/Act Naturally; Help!/I'm Down; Ticket to Ride; Nowhere Man/Day Tripper; Hard Day's Night/Can't Buy Me Love; Michelle; I'll Follow the Sun/No Reply; Yes It Is/I Don't Want to Spoil the Party; Twist and Shout; Roll Over Beethoven; Devil in Her Heart/You Can't Do That; All My Loving; I Want to Hold Your Hand; I Saw Her Standing There/That Boy; Ain't She Sweet; She Loves You; PS I Love You; Please Please Me/From Me to You.

Sixteen of the above (including "Hey Jude") are million sellers, and all are on albums—Capitol, Vee-Jay, United Artists, and Atco. And that, as Lyndon Baines might say, is the best ah can do.

★ ★ ★

As for your proposal, I'm not (sigh) good enough for you. I drive a Toyota. Still, I have a plush writing job with only a few bills to pay (rent, car, and record shop); combine the far-out wit of Woody Allen with the subtle looks of, say, Pat Paulsen, and wouldn't mind a blind date, to check out your centerfold qualifications—preferably by braille. On the other hand, I rarely date Chinese chicks (How's THAT for Yellow Power?) and besides, half of Playboy's playmates are dogs. Which half are you on? Love,

—Fong-Torres

Jowe-Lew rites in Fresno

FRESNO — Mr. and Mrs. Allen Lew Jr. greeted guests at a reception in Del Webb's TowneHouse following their exchange of nuptial promises.

Mrs. Allen Lew Jr.

The former Kathryn L. Jowe donned a Chantilly lace cage gown with a chapel train for her walk up the aisle of the First Chinese Baptist Church. Her parents, Mr. and Mrs. Robert G. Jowe, came from Oakland for the rites.

The Allen Y. Lews, parents of the bridegroom, recently sent a gift of Chinese delicacies to the bride's family.

The newlyweds will establish a home in Cambridge, Mass., where Lew will attend the Massachusetts Institute of Technology for graduate work in engineering. A Fresno High School alumnus, he is a June graduate of the University of California at Berkeley. While there, he became a member of Tau Beta Pi, engineering honor society.

Mrs. Lew also attended UC following her graduation from Fremont High School in Oakland.

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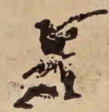
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歷年來諸蒙惠顧。致本會資產總額已逾二萬萬四千萬元。殊深感謝。今後將仍本初衷。繼續爲僑胞服務。三年定期儲蓄券利率爲五釐二五。活期儲蓄利率爲五釐。每季三個月派息一次。每年複利實得五釐一三。各儲蓄戶均有聯邦政府保險至一萬五千元。本會夙採穩健放款政策素有「額外安全」之譽。歡迎僑胞前來開戶存儲。値茲美國金融動盪不定之時。購建樓業實爲最佳之投資。本行免費派員估價。存款於每月十日以前存入者。概自該月一日起息。如欲將其他存款轉來增加收益者。可免費代收。

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湖畔短簡

翁紹裘

朋友：

我和家人到明湖來作數天的遊息，現在我坐在湖濱的木櫈上，面對着淺藍色的大湖寫這封信，我的思潮隨着湖波而起伏

明湖是加州的大湖，面積僅次於太浩湖。這裏是避暑勝地，距三藩市灣區僅約一百十哩。我們在大湖的下游小鎮租一間小屋，裏面有兩個小房間，又有廚房浴室，可以自行烹飪。小屋就建築在湖畔，週遭種植着楊柳樹，橡樹和其他不知名的樹木。從湖面吹來的風，把樹葉吹得沙沙作響。柳葉則在湖面搖擺起舞。夜裏可以聽到湖浪冲擊堤岸的響聲，配合着樹葉的聲音和青蛙蟋蟀的叫聲，編織成美妙的小夜曲，使人忘懷市塵的煩擾。

白天，我們就在湖畔釣魚，晒熱了便跳進湖裏游泳。我們帶來一艘橡皮艇，可以漂盪到湖心或對面的小島。孩子們幾乎整天在水裏游泳玩水，這是他們在城裏所不能享受得到的樂趣。

現在正是暑假期間，前來明湖渡假的人頗衆爲數；有的來自南加州，也有從外州來的，當然以白種人佔最多數。偶然也遇到一些黑人及東方人，但畢竟屬少數。昨天我在湖邊和一個來自三藩市灣區的「暫時鄰居」談天，他似乎是比較開明的白種人。他認爲鼓勵黑人到名山大川遊息，是減少種族暴動衝突的良策。這種見解當然是頗爲動聽的，但只不過是天眞的想法。因爲廣大的黑人收入低微，日常生活尙且不易解決，要找餘資作爲遊息渡假之用，談何容易。

美國人到明湖來，多數用汽車載來一艘小艇，整天在湖面開足馬力疾駛如飛，或在湖中作滑水運動。摩達之聲不絕於耳，這是唯一令我感到不舒適之表現。朋友，或許從這件事，多少可以看出我們的民族性與美國人的民族性不同之處吧。我想，如果明湖是在中國的話，人們會划着遊艇，在湖面隨波逐流而漂盪。或約幾個朋友，在艇上喝茶談天，欣賞音樂。或約幾個酒友，作「蘇子式」的遊湖，吟詩作對，一定比美國人乘艇風馳電掣的遊湖方式更有情趣。或許我們是古老的民族，一切都是慢吞吞地，但我們有我們的人生觀，絕非美國人所能了解的。或許你會同意我的觀感吧。

動則思靜，靜則思動，這也是人類的本性。湖濱的幽靜生活雖好，但是日子久了，却會覺得寂寞。我們明天便要啓程回到城裏來了，但是美麗如畫的明湖，我們會再投進她的懷抱的。

遠航

雪山草

我今天就要遠航
愛人爲我整理行裝
母親向我細細叮嚀
我的心早已掛起翅膀

我航行在大海上
廣濶的世界在我面前開展
驚濤駭浪使我嘔吐、炫暈
但我很快便習慣了旅程

我航經很多城鎮
我遇見各種各樣的人
我覺得許多人只有貪財的慾念
他們的貪婪就像大海要裝盡滿天的星

荒淫與兇殺像海上風暴
吹向每個城鎮的角落
每晚透過海濤傳來
不幸者悲慟的哭聲

我沐浴着晚風，憑欄細想
怪獸般的海浪撲來使我打寒噤
我連忙問自己
我的意志還很堅定

我的求眞理的心在黑暗中跳躍
太陽已在遠海上破浪躍升
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於是我校正船舵向太陽駛行

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東東西北

余牧

●今昔之比

美國之富裕，舉世無匹，但美國人納稅之多，亦冠於全球。一九四〇年時，美國平均每人每年僅納入息稅四十元五角六分。但到了一九六六年，平均每人每年所納入息稅竟激增到六百五十八元〇三分！

美國每年人口之增加約爲三百六十萬，相等於芝加哥市之人口。

美國之農場，近年已發展成爲龐大的企業，一如美國大商場，大魚吃小魚；小農場被大農場所吞併；大農場則愈來愈大。據估計，約佔百分之三十的大農場，生產美國農產品總和的百分之八十！

●美汽車業遇勁敵

美國的汽車公司面臨着一個頭痛問題，那就是日本汽車不僅在爭奪美國汽車公司的海外市場，而且還爭奪美國的國內市場。

目前在美國最暢銷的五種外國汽車中，有兩種是日本汽車，即「豐田牌和「德山牌」。去年，「豐田牌」車在美國售出三萬六千輛，而今年估計將會銷售七萬輛至七萬五千輛。暢銷原因主要在於日廉，利於在各地市場競爭。

而在另一方面，日本對美國汽車進口却採取關稅壁壘政策，嚴加限制。因之，美國汽車公司去年在日本僅售出三千〇六十九輛。美國汽車公司對此大表不滿，大喊要報復，要求美政府對輸美之日本汽車，征收邊境稅或特別稅。

●人肉市場

不久前，美國「時代週刊」及「假日雜誌」曾先後發表專文，報道台灣色情泛濫，人肉市場公開合法，風化案層出不窮。

國民黨「監委」陶百川等對於台灣這「日益嚴重之色情泛濫、風化問題」，發表了一個報告，該報告云：台灣計有妓院四百七十八所，公娼三萬三千四百五十一人。酒家、酒吧、茶室、咖啡館、舞場及夜總會等計一千六百四十四所，女招待一千八百六十八人，及舞女四千四百〇九人，三類合計二萬六千七百二十八人。但是這僅指在警察機關登記並領有執照者而言，其他未領有執照之暗娼，其數當遠不止此。該報告並暗示，台灣的旅館浴室及理療院，幾乎都成爲變相的妓院。

因此，「監委」陶百川慨嘆道：「外國遊客每把台灣稱作『男人的樂園』，這實是一個可恥的徽號！」

地震瑣談

●八月卅一日伊朗東北部所發生的地震，殃及面積達七百五十平方英里，死亡人數逾二萬名，受傷者一萬五千，房屋遭毀壞以致人民無家可歸者不計其數，災情之慘，爲伊朗二百餘年來所少見。一九六二年九月一日，伊朗中部亦曾發生過一次地震，死亡一萬人。

●此次伊朗地震，爲二十九年來最嚴重之一次。一九三九年十二月廿七日，土耳其發生過一次大地震，死亡二萬三千名。

●今年八月其他地方發生過地震的尚有菲律賓和印尼，死亡人數逾五百名。七月間，墨西哥也經歷了一次自一九五七年以來最大之地震。

●世界上發生地震之國家，在歐洲以意大利爲最多；在亞洲則以日本居首位，有地震王國之稱。

●根據歷史記載，世界最慘重之一次地震，是發生於一五五六年正月廿四日，在中國山西省，共死八十三萬人！

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Los Angeles

SEPTEMBER 18, 1968 日八十月九 版省羅

East/West, P.O. Box 4044 T.A., Los Angeles, Cal. 90054

美專家預言
生男或生女
可從心所欲

哥倫比亞大學一位社會學家阿美泰•埃西奧尼博士，最近在「美國科學促進會」的「科學通報」發表一篇科學論文，預言爲期不遠，爲人父母者，對於生男或生女，將可以預早任由選擇。

男多女少
不良惡果

根據這位社會學家之調查所得結論，父母選擇生育男孩者將居多數。如果再有百份之七的父母選擇生育男孩，美國每年男性之人數將比女性多逾三十五萬七千二百三十四人。

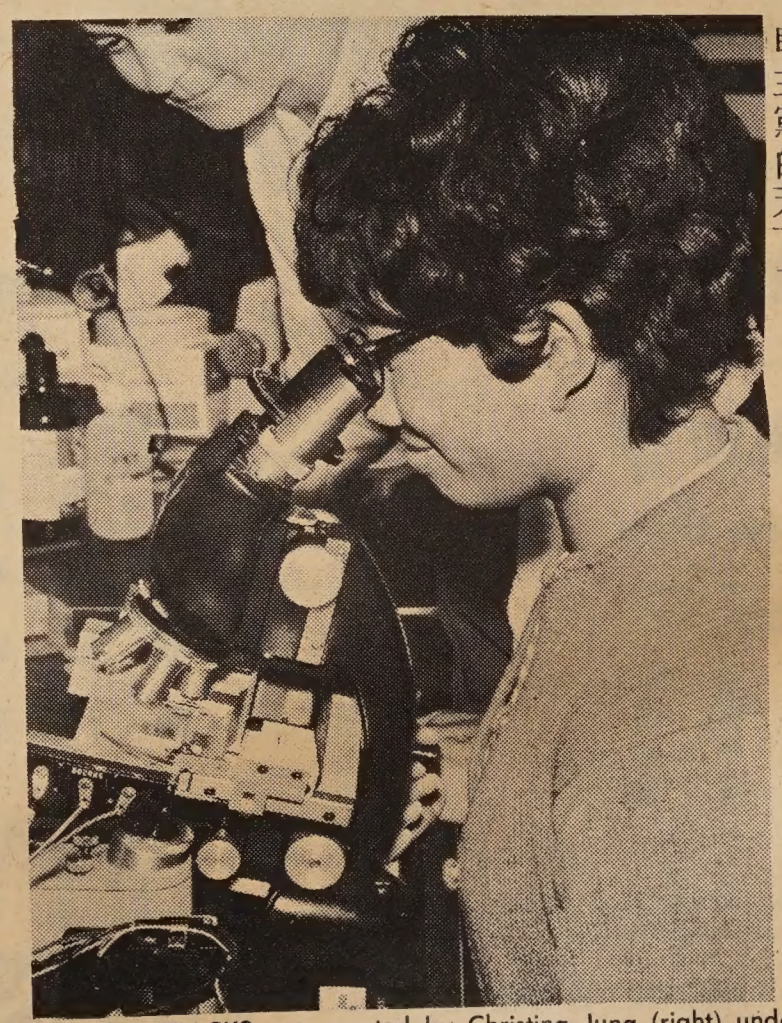
由於美國男人比女人之犯罪率較高，男性人口之增加「將在社會產生極其不良之惡果；加速原已嚴重存在之犯罪趨勢；加劇我們對美國社會問題之沉重負担。」

文章並指出：美國男女人口之懸殊，將造成男性遲婚，娼妓及同性戀將會增加，男性不婚者亦從而增加。

男多女少，將使美國共和黨長期倒霉。因爲美國男性在歷次選舉中，多趨向投民主黨的票。因此，如果共和黨再失去正常的五成票數，美國的兩黨政制將受到破壞，在美國政壇上將長期是民主黨的天下了。

娛樂劇團
陣容整盛

羅省與三藩市華僑文化人士聯合組成之娛樂劇團，將於九月廿一、廿二、廿三及廿四一連四天在本市華埠勝利戲院公演粵劇。



RADIATION TRACKS are counted by Christina Jung (right) under supervision of Patricia Shaw, technician in nuclear chemistry during work-study program at UC's Lawrence Radiation Laboratory.

本週電影

勝利戲院：九月十六日起
放映：盤絲洞
加映：彩色青春

華都戲院：九月十九日起
放映：旅館鴛鴦
加映：獨臂俠

金聲戲院：九月十八日起
放映：英雄本色
加映：歡樂滿華堂

本報宜駐羅省記者一名，專責採訪羅省華僑社會新聞及專訪報導，並負社會關係聯絡工作，須通曉中英語，有寫作能力（以中文寫作爲宜），有志從事新聞工作者，請直接來函本報三藩市社址接洽。

東西報啓

陳奇畧榮任
縣副檢察官

（羅省訊）本市華裔青年陳奇畧君，日前被聘任羅省縣副檢察官，已於上週正式宣誓就職。

陳君爲本市殷商陳鳳儔之公子，畢業於加州大學法學院。陳君在美國軍隊服役期間，曾任美軍國防教習，及遠東美軍統帥部要職。去年退伍後，任職於美國上訴法庭與及美京巡迴法院。

陳君又係雙鳳餅家少東，國泰銀行顧問團員，至孝篤親公所法律顧問，同源會與及美國律師公會會員。

陳君曾歷遊遠東各國，對中華文化，頗有認識。今以學之所長，服務政府，當必有所貢獻。

縣檢察長楊格（右）於陳奇畧副檢察官宣誓就職後，授以襟章時同攝。

七彩片「華僑風光」
首次在羅省放映

本埠華都戲院定於九月廿六日一連七天首次隆重放映荷李活第一部華資拍攝七彩紀錄片「北美洲華僑風光」。該片以表揚我僑胞在海外辛勤創業之精神，及以僑胞之文化宗教社團組織動態爲經，以北美洲美加墨三國十一大城市之華埠及其他名勝古蹟爲緯，穿插僑胞各種活動，如選美遊行、選舉全美華埠小姐、中國民族舞表演、華僑所開設之夜總會之節目表演及華僑家庭生活狀況等等，一一攝入鏡頭。出現在銀幕之僑胞及西人數萬人，使觀衆在短短兩小時內遊遍北美洲各大名勝景物，堪稱第一部報導僑胞生活實況之影片，值得一看。

同樂園

買肉

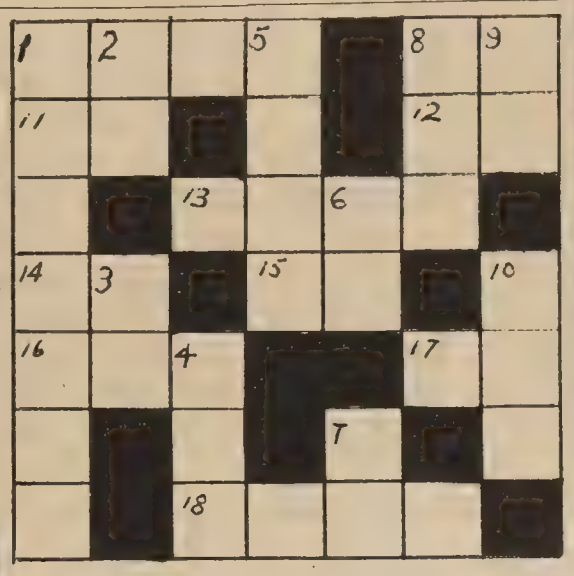
一人見肉担過。喚曰，拏肉來。賣肉者歇担持秤問曰，官人要用幾斤？其人大言曰，我們這等人家，問甚斤數，你將這二脚秤來便了。賣肉者秤訖曰，官人，這脚九斤四兩在此。其人曰，也罷，只秤四兩，其餘都與你用了。

遇偷

偷兒入一貧家，徧摸一無所有，乃唾地而去。貧漢於牀下見之，喚曰，賊可爲我關了門去。偷兒笑曰，我且問你關他做甚麽？

填字遊戲

下期揭曉



直：
一，做錯事遺恨終生
二，借風力而推進之船
三，即日
四，中國古典小說之一
五，乘機行事
六，山腰
七，確決不能
八，沒有功名
九，看太陽
十，立德、立功、立言。

橫：
一，做事順利
八，有名譽及聲望
十一，船失去。十二，近日
十三，女子遷就男子之羞態
十四，本錢。
十五，中國島名一
十六，花名一
十七，「有」之另一說法
十八，出乎意料之外

上期答案

法	術	■	不	無	■	天
隊	伍	■	入	境	証	人
■	學	院	別	■	不	容
辭	■	止	無	情	■	義
地	美	■	學	生	■	景
中	心	■	學	校	■	經
天	上	人	間	會	相	見

金山客私記

蓮黨自殺

新第四十五篇

半夜三更，老江急切敲余房門，驚而醒，問何事故？老江曰：「蓮黨服毒自殺。」

余急迎老江入，彼面色倉惶，手上握一紙條，曰：「此乃蓮黨之絕命書。」余接過披閱，上書：「占美，請原諒我出此下策，我死後希望將我儲欵交媽，并多多照顧她老人家。」

余問：「服毒多久矣？」

老江曰：「相信僅數鐘頭，余方回家，即發現此一紙條，急推動其身體，似無知覺，惟尚有呼吸，不知彼服毒抑食安眠藥，因無藥罐留下也。」

由於救人要緊，余不暇多所研究其自殺原因，先電濟急醫院，召救護車來，然後通知高芬先生。

高芬先生對此突如其來之事態，深感驚訝，俟救護車來到後，彼亦與老江及余三人，一同到濟急醫院去。經檢驗後，醫生證實蓮黨所服者爲安眠藥，幸發覺尚早，洗胃後當無大碍云。

高芬先生向醫生取得協議，俟蓮黨洗胃後轉送一私人醫院療養，所有費用由彼負責。

余等俟蓮黨洗胃後，醫生證實并無危險，乃放心返家，如是，亦達破曉時分矣。

回到老江房間，余詢及究竟情形如何？

老江曰：「蓮黨之自殺，或早已蓄意，否則當不會在短時間內有數十粒安眠藥服食也，惟促彼于今晚自殺，則余不能辭其咎。」

余問：「然則爾兩人昨晚曾有口角耶？」

老江頷首曰：「昨晚十時左右，余薄醉回家，蓮黨伏案寫信，余詢寫信何人，彼謂係寄香港朋友者，余粗聲問究竟係何人，蓮黨謂此乃彼私人之事，余一時火起，曰：與老千集團尚藕斷絲連否？此句一出，蓮黨起而直奔房間，將房門關上，余乃再出門，漫無目的，走進一西人戲院看戲，但覺興趣索然，帶住幾分酒意竟在戲院昏然入睡，俟一覺醒來，已午夜一時許矣。

當時頭腦畧爲清醒，覺得自己酒後粗魯，乃急返家準備向蓮黨道歉，詎推開房門，見蓮黨垂首床沿，呼之不醒，推之無知覺，隨發現其遺書，即携此紙條見爾。幸未釀成命案，否則余當終生遺憾矣。」

余慰之曰：「此或爲爾兩夫婦前途之轉捩點，所謂塞翁失馬，安之非福？經此風波後，可能撥開雲霧見月明也。惟蓮黨遺書中着爾照顧其母，爾亦曾與彼談及其家庭狀況否？」

老江曰：「未也，余驟讀其遺書，亦覺訝異，彼從未談及其母，而余獲悉彼有母有子，亦係私家偵探消息，以此情形觀，蓮黨自殺前必心智迷亂也。」

（未完待續）

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性教育問題起風波

劉池光 答問

問：加州各大城市之學校近來因欲設立「性教育」科目，掀起很大風波。部分家長極力反對，更有上法庭控告學校當局者。我華人在性教育問題上，向抱保守態度，他日在華埠學校教授此項課程時，必會嚇壞不少家長。未知先生對此問題有何意見？

★　★　★

答：我不完全同意先生之看法。我認爲華埠家長對「性教育」之觀點並不過份保守。如將來該科教材及授法得體，我相信華埠家長不但不會反對，更且會感謝學校代解這個難結。

本來「性教育」應該授自父母，但是誰都知道這是個最難開口之一課，有時遇中一個好奇而又好問之孩子，眞可以問到父母面紅耳熱。做父母者不是不知道性常識，而是不知道如何用字措詞。所以，既然父母感覺對此課題略有難題，倒不如交學校教師教授爲佳。否則，孩子們在街頭巷尾聽來些不三不四的東西，又信以爲眞，則會影響他們一生之幸福了。

話又說過來，爲甚麼有部份家長拼命反對呢？我看原因不外有三：

一，部分家長誤以爲「性教育」是教兒童行淫——而不知道這科目其實是教導學生健康地從生理心理觀點上正視性問題。

二，部分家長以爲「性教育」是家庭或教會之聖職，學校接過來授此課程，有越權之疑，所以極力反對。

三，部分家長不滿學校措施，知道此問題人人重視，故借題猛擊學校一棒。

華埠家長已漸趨開明，他日學校正式教授「性教育」，不一定會嚇壞人也。

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東西壇論

華埠青年示威巡行

有這種人：即使華埠存有黑暗、有缺點，最好也不用示威；一示威，那「太平盛世」、「固有道德文化」之陳舊旗子，即會被穿破。但示威畢竟發生過了，還是破天荒呢。

★　★　★

「飯桶們，我們也是人！」這個標語牌示，最爲僑胞注意。最巧妙者爲這個示威後，在報章上出現了「告僑胞書」來了，若這是對示威者之答覆，那麼，那些抱殘守缺之「衞道者」流是被刺中痛癢了。

★　★　★

生活在美國，一定受其國情之影響。在華埠「巡行示威」，豈是「香港暴動之一套技術，來施行於華埠」？你生活在美國，你就要每年納稅，豈是香港有納稅之例先，而「飯桶」們才納稅給美國政府於後？倘沒有去年的「香港暴動」，他們又托其他的詞句來影射了。其技頗拙。

——豐之海

求職機會

聯邦政府最近撥出九萬元給此間的學藝機會基金會，以供少數民族青少年學習有關建築技藝專技之用。學藝機會基金會是今年三月間組成的。其成員爲本市總工會（AFL—CIO）之房屋與建設技藝協會及四個少數民族社團。

專款下之學藝計劃，包括十個星期英語、數學及其他基本學科教育。首期學員爲一百名來自各少數民族之青少年。

長期以來，一些技藝性工會，如水嚨工會，及與建築業有關之工會，一向是大門緊閉，黑人及遠東人皆被排斥在外。其種族歧視之形式，最爲明顯，最是公開，劣跡亦最爲昭著。敲開其門之工作，計劃幾年，推動幾年，前前後後，十年八年，始漸見眉目，其阻力之大，可想而知。在這方面代表華人權益，有所推動　是華埠社會服務總會。華埠人士希望該會對此有所報導

何達

僑領密商

編輯先生：

近來華埠盛傳五大堂社秘密會議，謀對付華埠青年一事，埠上報刊所登多與事實不符。其實此次會議乃始自中華會館所發表之「告僑胞書」。中華某總董召集五堂社代表於利園晚餐，到會者十八人，而該總董所屬之堂社已佔九人。另其中一團體之唯一代表因懇親大會事提早告退，故席上只餘四個團體代表。席間某僑領發言略謂現在華埠滋事歹徒甚多，堂社應聯合發揚其潛力制止之，並要求各代表支持中華宣言。惟其他代表發言謂中華事先既未通知，稿草成後又未蒙發閱，略有不滿之意。另一代表發言謂社團有責任指導青年，不同意中華宣言內容。結果並無議決。埠上謠傳謂五大堂社聯合對付滋事人士等等，並非事實，祈借貴報篇幅刊出眞相，以正視聽。

一讀者啓

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政治家與政客

關宇

今年是美國總統的選舉年，美國人對政治活動，已達如火如荼的情況，這是民主社會所必然發生的現象。

政治之爲物，依照孫中山先生所說：「治理衆人的事叫政治」，這是簡單不過的解釋，也表示人類是政治動物，除了魯濱遜以外，我們普通的人，是不能脫離政治而生活的。

古代帝王，推行的是專制政治，民主社會，推行的是民主政治，不論古今中外，任何種類的政制，人民都受其政治類形的影響，所以一個偉大的政治家，可能成爲一個國家的救星，一個民族的靈魂，不過這類曠世人才，并不多見，我們常見一些從政的人，有政治家懷抱的少，而成爲「政客」者多。

政治家是大公無私的，胸懷磊落，是非分明，高瞻遠矚，不貪近利，不好高騖遠，勇於任事，忠於職務。而一般的政客，則多屬趨炎附勢者流，玩弄手法，貪圖近利，一朝功成，便高高地騎在人民頭上；他們沒有一貫的政治哲學思想，爲了爭取選票，不惜賣身投靠，黨同異伐，坐地分贓，造成「順我者昌，逆我者亡」的局面。

民主社會基於「選賢任能」，但一般選民，能眞正有認識者不多，他們投票每爲「私」字所囿，很容易給政客們虛僞的宣傳所蒙蔽，所以一個國家能產生有足夠數量的政治家，這個國家便會導上正軌，欣欣向榮。反之小人得勢，政客當道，這個國家便無太平的日子了。

美國是一個民主社會，對政治有興趣的人特別多，政壇風雲，朝夕變幻，這種環境也最容易產生政客。我們留美華人，一向對政治不大留意，有權投票的人，往往給人牽着鼻子走，被政客利用了也不知道，所以我們手上握着神聖一票的，便該眞眞正正的使牠達成神聖的任務，否則人云亦云，便相去民主意義遠矣。

中國是一個哲學國家，先賢對政治哲學有過許多闡述，最基本的是「天下爲公」，以去私爲主要，最終目的是「世界大同」，所謂「民胞物與」，這遠景是太美麗了。

可惜現在的民主國家，已日漸趨向實利，缺乏「政治哲學」的骨幹。美國立國之初，曾出過許多偉大的政治家，所以使美國在一二百年內脫顯而出，豎立了一個良好的根基，但近二三十年來，出現在政壇的，相信政客多過政治家，所以國策把持不定，本有實質執世界之牛耳，奈何政客當道，國內矛盾日多，隱憂日甚，這是值得警惕的。

眞理隨筆

誰的美國？

余卓雄牧師

牆，是力量，可以團結；但也可以隔離，分散力量。

耶路撒冷的城牆是以色列民族的興亡史。重建聖城是每個愛國的猶太人的願望。

美國以宗教革命精神立國，是西方的聖城。今天也如昔日耶路撒冷的命運，城牆傷痕處處。因爲上帝——堅固的堡壘在下沉中。

人爲的牆却在四方八面建立起來。那些是仇恨的城牆。使美國內在的生命漸漸缺乏防衛的能力，而且互相怒目對峙。清教徒的嚴肅吃苦顯然落伍了。飽暖之餘，人性的軟弱使美國的國格形態難看。

在渴望自由的人心目中，美國本來是流奶與蜜之地。那些在患難中曾求告上帝帶領他們脫離極權的難民，一變爲忘恩負義之輩。嘆着：「不如回老家去餓死還好」。當年以色列人逃難出埃及，在曠野四十年的朝夕怨天尤人，想不到在二千年後重演。突然間美國擠滿了更多的失望者。

約翰遜總統在手足無措的時候，立刻下令組織特別小組研究暴動和破壞。有史以來聽衆最多的佈道家葛培理說：「我能夠在五分鐘內告訴你動亂的原因和拯救的唯一途徑」。——他强調個人重生。重生不是機器所能大量出品，而是每個人都必需甘心願意把自己交給上帝的手精工製造，以成美好有用的器皿。

美國的優越全在于移民精華匯流，這里不容自私的民族主義者挑撥相爭。中國人來了，有否歸化入籍，都自動成了美國的一份子。也就有耕耘的義務，不能像人客袖手旁觀，冷言譏諷。你對美國有何理想？不過是掘金之地？還是一個上帝的兒女可以在這里學習和平相處，發展理想的人間樂土？如屬前者，金一時掘不到又如何？但後者也能貢獻較好的物質生活的。

羅拔肯尼迪遺言：「普通人看見已成的事實，問：『爲什麽』？我却夢想那些未實現的事物，說，爲什麽不這樣做」？是的，爲甚麽不讓我們這樣做？

做甚麽？拆下孤立自己的城堡，重建一道共同的牆，抵抗在崩潰中的人心低潮。美國所缺乏的，是高度的愛國精神。這個國家，包括所有的人種，正是世界大同的考驗。中國人的成熟修養，仍舊可爲天下一家的基石。

美國屬誰？美國屬誰每一個在這里求生存的人。連本國也不敬愛的人，怎樣能愛別人？

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社會安全局 華埠設址服務

聯邦機構的社會安全局華埠辦事處已擇定哥倫布街一四五號設址辦公。該址以交通便利，地方寬敞，對華埠至感方便。

聯邦社會安全制度係一種集體保險性質，並非救濟撫恤。受薪者現行法例每百元薪金扣取四元四角，僱主另行支付四元四角，作爲繳金。多供多領，合格有份。故領受此項發給，係納稅人應得之利益，一如從私營保險公司之領取年金。現下，發給年老退休養老者約爲四份之一，發給殘疾者約爲四份之一，發給遺屬者約爲四份之一。

就華埠內而言，一般估計三萬餘華人中，合格申請領取養老金者，約有五千人。華人以收入較低，所供較少，領取者每人每月平均約七十五元。

日前該處華埠負責人趙善强君透露，華人申請者，頗多對其本人年齡多少，支吾其詞，不能提供其出世紙或護照等，足以証明其身份年歲者。又遺屬中，寡婦不能提供其結婚証件，以証明其身份關係者。致令辦案之時，殊感棘手，言下有以格於法例，頗有愛莫能助之感。

社會安全局華埠辦事處之成立，係經年多以來華埠人士不斷敦促，才能有成。其始就是是由於華埠情況特殊。當局之例外批准，專址辦公，也是因爲有其特殊需要。

今日個別年老華人之不幸遭遇，以致有苦難伸，有口難言，是歷史的錯誤，是時代的悲劇，是當年移民律例所種下之惡果。當局務需正視現實，加以調整，使合格者得領，才不致有失立法的宏旨。

華埠辦事處新址堂皇，工作人員兼通各地方言，誠屬人材濟濟。但是須能排難解紛，挖除舊惡，創新功能，任勞任怨，切實服務，方不負華人之期望。

太平洋週報廿二年

這半世紀來，華埠是一個落後的區域，很多較爲開明僑胞看不過眼，早已洗手不幹，不再在華埠活動了。

但華埠仍然有一群有勇氣、有熱情的僑胞，不怕被惡勢力迫害，堅決和惡勢力鬪爭，誠心誠意地爲改進華埠而作不懈的努力。其中不妨指出的，就是同業太平洋週報。

太平洋週報歷年來高舉獨立旗幟，以開明作風，對有關移民新例，法庭案件，華僑動態等作翔實的報導；言人之不敢言，更鼓吹華僑衝出小圈子，參加美國政治運動，使僑胞能享受充份之公民權利，這一切，都令吾人十分景仰。

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Six Co. gets the word --lets work together

See English Section

美國屬誰？

僑領密商內幕

性教育問題起風波

改進協會表明立場

非與中華會館爲難

「華人改進協會」上週在「東方村」咖啡店召開的一次記者招待會中，其發言人劉國興君就中華會館的「告僑胞書」向華埠報界表明立場，說該會「無意與中華會館作對」。他強調說：「與其互相攻擊，何不共同合作。」

劉君並指出：「中華會館對僑界之建樹，有其值得讚重之處。但時代已變，新來移民極需援助。」

該會對中華會館「告僑胞書」所作之指責，認爲八月十七日之示威巡行，爲「西人爛崽及華人歹徒」所煽動，提出反駁。劉君說：「此次示威巡行，並無『華青』會員參加。」劉君並對「告僑胞書」所云「華僑子弟申請由香港來美，其家長或保証人簽具誓詞，作來美後供應生活之保証，故一切教養，家長或保証人應負其責。」表示不同意。他認爲中華會館既爲領導全僑之機構，則有責任協助解決華埠之問題。

劉君又說：「關心華埠問題之人士，爲數衆多。他們爲解決華埠問題作了很大之努力。他們並非『歹徒』或『敗類』。」

在記者招待會上相繼發言的尚有黃美生（校際華生社會活動委員會主席）及暑期青年活動主任王靈智。他們先後呼籲僑界團結共事。王靈智說：「擺在我們面前之工作任務極其艱巨，我們需要人人的支持，不應攪宗派主義。我們呼籲中華會館重新負起領導之責，與華僑熱心人士聯合一起，爲改善僑胞生活而作出貢獻。我們並呼籲所有具責任感之僑胞給我們以援助。」

雙重語言教學

密鑼緊鼓進行

三凡市中英雙重語言教學制度，正在積極展開。至本學期，已在七間小學內設有十四班，兩間初中內設有十五班，一間高中內設有一班。每班人數約爲十五人。在這制度下學習的，已有五百二十五人。

中英雙重語言教學制度之大規模展開，尚屬創舉，在遠東以外，是獨一無二的。其意義之論列及經驗之總結，有待關心人士予以展開。

※華人比重

與中英雙重語言教學制度同時展開的是西班牙語與英語雙重語言教學制度，其進度以人數計，僅爲中英教學制度之半。

本學期在本市公立學校註册就讀之華童，有一萬二千六百五十九人，佔全數之百份之十三點五。全市西班牙語系之學童爲一萬二千一百一十一人，約佔百份之十二點九，比華童爲少。

從上列的數字來看，就本市而言，華裔居民之比重當較西班牙語系民族之居民爲高。可是，在地方民意機構之代表發言和利益爭取上，華人則又膛乎其後。

華埠小姐東遊

全美華埠小姐黃珍瓊東遊，中華總商會爲她宴別。（李少吟攝）

On the road

MISS CHINATOWN USA Betty Wong at Chinese Chamber of Commerce party seeing her off on tour of Orient. (Kem Lee photo)

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